

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

Vol. XI

LUDHIANA:—October 24th, 1907.

No. 43

FOREIGN TELEGRAMS.

London, October 17.

Mr. Bell, addressing the railwaymen in London, said that if companies persisted in refusing a conference the ballot would show an enormous majority in favour of a strike.

The meeting passed a resolution that the only course open to the men was to strike.

The railway situation is rapidly developing and the chances of conciliation are more remote.

Some companies have notified the inspectors belonging to the Union that unless they withdraw from it they will be removed temporarily to lower posts to prevent them using their positions to influence the men.

Signor Marconi announced this morning that a wireless service between America and England and Wales would be opened at two o'clock.

The London evening newspapers publish short telegrams from America headed, "By Wireless Telegraphy."

Reuter, telegraphing from Teheran, states that the Governor of Kerman telegraphs that he has been repulsed and the townspeople are attacking him.

The riots are connected with the elections for the County Council; a disreputable section taking advantage of the situation. Some attacked the Branch of the Imperial Bank.

Mr. Waldorf Astor, who has already contributed £10,000 to the Oxford University fund, has promised another £10,000 as soon as £100,000 is subscribed.

Sir William Garstin has been nominated as a director of the Suez Canal in succession to the late Sir John Ardagh.

London, October 18.

The Hague Conference has voted the final Act which will be signed to-day.

It includes thirteen conventions, three declarations and five resolutions.

London, October 17.

The floods in Northern Italy are growing worse and the beautiful autumn resorts on Lake Maggiore are inundated in some places to a depth of twelve feet.

People have taken refuge on the roofs.

Enormous damage has been done.

London, October 18.

The Marconi station at Glace Bay picked up without intending to do so a wireless message from Manila announcing the arrival of the *Philadelphina* a distance of twelve thousand miles.

London, October 19.

Fourteen thousand words were transmitted across the Atlantic on the first day of the wireless service.

Earl Grey and King Edward exchanged wireless telegrams. The latter said that he was delighted at the establishment of

Trans-Atlantic wireless telegraphy, which would unite the bonds between Canada and the Motherland so closely.

London, October 19.

Telegrams from New York state that Mr. Edison has announced that he has perfected an electric storage battery by which it is possible to store electricity in bulk without excessive weight.

He expects the invention will revolutionise system of traction by cheapening motors.

London, October 19.

A telegram from New York states that the slump on the stock exchange is bordering on a panic.

The British railway companies are organising with the view to the emergencies.

London, October 20.

An important stage in railway fight was reached last evening when a conference at Manchester of six railway workers' unions, representing 140,000 men agreed to join forces and to support the Amalgamated Society's claim to recognition.

This decision ends the breach between the Amalgamated Society and the Engine Drivers' Association.

London, October 19.

Renewed floods have occurred in Southern France. They are most serious in valleys of the Rhone and the Loir where they are damaging property in a disastrous manner.

The Emperor Francis Joseph passed the best night for a week. His condition is altogether satisfactory.

London, October 21.

A wealthy American writer, named Walling, his wife and his sister, have been arrested in St. Petersburg together with four Finnish people. They are supposed to be Socialists. The charge on which they have been arrested has not transpired.

Their rooms have been searched, and books, manuscripts and pamphlets have been seized.

King Alfonso and Senor Maura were touring in the inundated districts around Lerida in motor cars when a temporary bridge collapsed and King Alfonso's car was precipitated into the swollen river.

His Majesty escaped with a ducking and is none the worse for his adventure.

Undulatory earthquakes have taken place at Samarcand. They lasted from 8-47 to 10-30 yesterday morning.

Many buildings cracked, a minaret of one mosque and a dome of another collapsed.

London, October 22.

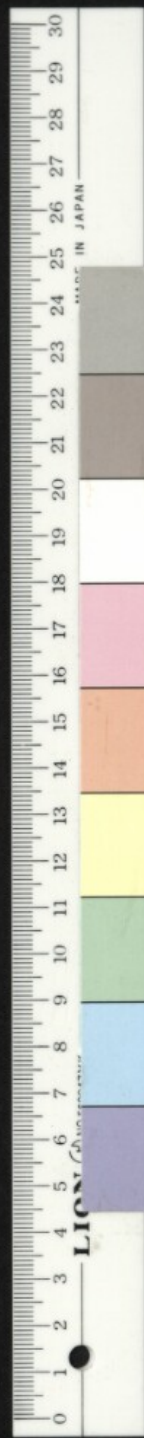
M. Brissor, in opening the French Chamber, expressed the nation's grief at the calamities in the South.

Telegrams from Madrid state that storms and waterspouts continue throughout the Peninsula and the loss is incalculable.

The successor of Marconi's wireless telegraphy has caused a heavy fall in telegraph shares.

The Russian Budget for 1908 includes a credit of 7,732,000 roubles for famine relief.

The Wallings have been released after enquiries.



EDITORIAL NOTES.

Telegrams this week announce two very important events in the scientific world. Marconi has successfully established "wireless" telegraphic communication across the Atlantic, and Edison has invented an electric storage battery, by means of which it is possible to store electricity in bulk without excessive weight. The first means simply that man is no longer dependent upon the will of the waves and ocean currents for the conveying of his messages across the sea. Heretofore, when the cables on the ocean bed were the only means for the passage of the electric currents, man could do nothing to stay the secret powers of devastation so far down below the surface. Now the may laugh at old Ocean and say "I have climbed out of your reach into the air and sunshine. The quivering ether now carries the burden of news so long entrusted to you." But after all, man is still at the mercy of the elements, and it is as easy for the impalpable ether to play him tricks as the heavier fluid beneath it. We read in a telegram of the 18th from London that the Marconi station at Glace Bay picked up without intending to do so a wireless message from Manila announcing the arrival of the *Philadelphia*, a distance of twelve thousand miles. Here we have an instance of the complications that may arise. In its present stage of development, wireless telegraphy seems very much like shouting from the house top. There is a wonderful lack of secrecy in it; and the use of codes seems to be the only solution of the problem how to keep those from finding out what we are saying whom we desire *not* to inform of our plans and purposes. Who can tell what may yet be the outcome of this wonderful invention? May it not have the result of leading man to put more trust in his fellow man? When he sees how his way is hedged about with difficulties unless he is willing to confide in others, may he not come to understand the meaning of brotherhood, that tie which allows of frank discussion within the home because of the sacredness of the family circle. Already men have come to understand more difficult things than this and as Gods plans are unfolded, we see more and more wonderful preparation for the happiness of his children.

Though I look old, yet am I strong and lusty;
For in my youth I never did apply.
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore, my age is as a lusty winter,
Frosty, but kindly.

—Shakespeare: *As You Like It*:

THE FALL OF A SPARROW.

Halsted Street, in Chicago, is said to be the longest paved street in the world, and along most of its twenty miles it bears a reputation somewhat less than desirable. Yet it was here that a little incident occurred which touched the heart of a Chicago reporter.

From the eaves of a two-story frame building a fledgling sparrow had fallen from its nest and lay fluttering in the mud and water of the gutter, while the mother bird perched on the eaves and exhibited every token of distress which a bird could possibly display.

The driver of a rickety express waggon first saw it and stopped, looking from the bird in the puddle to the mother on the roof. The driver of a waggon saw him looking, and he also stopped. Then both these rough men climbed down, and went to the rescue of the bird, which, by desperate exertions had fluttered out of the puddle and found an almost inaccessible retreat under the sidewalk.

The big, burly waggon driver got down on his knees and reached back until at last he caught the frightened, fluttering little thing, and brought it back into daylight. Then the driver of the express-waggon hunted for a ladder, and soon found where one could be borrowed.

People began to gather by this time. Quite a little company was there by the time the ladder was reared against the eaves. Then the bird changed hands, for the bulk of the waggon-man was too great for him easily to undertake to climb, so he stood at the bottom and held the ladder while the express-man clung to the rungs with one hand and gently held the little bird in the other.

The mother bird retreated a little when the ladder was raised, and chattered, half in fear and half in joy, as she recognized her child in the hand of the man ascending the ladder. But her fear was soon dispelled, for the man replaced the fledgeling in its nest and descended. Then the two men returned the ladder to its owner and mounted their waggons and drove on.

It was a simple little incident, but no one witnessed it without a feeling of emotion and of admiration. The reporter who saw it went back to the office and found a Bible, and looked through it till he came to a passage that seemed to bear upon the incident he had witnessed. He told the story in the "Tribune" the next day with very little elaboration. The only words he added to the narrative were those found recorded from the lips of Jesus: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

An honest man is not only one who speaks the truth, but who is true in every duty. The honest bootblack not only returns the correct change, but makes his character shine out from the service he has rendered. Honesty means fidelity to every duty, whether menial or exalted. Honesty in the laborer dignifies his service, whatever its nature.—*Sylvanus Stall, D.D.*

THE BLESSINGS OF HEAD-WINDS.

BY REV. THEODORE L. CUYLER, D. D.

The worst calamity that could befall us short-sighted creatures would be for God to let us have our own way. In the voyage of life we should choose nothing but smooth seas, and fair winds, and full cargoes and "quick trips," and safe harbours. God is wiser than we are, and he no more consults us than I consult my grape vines when I send a gardner to prune off the surplus branches.

When Christ directed his disciples to cross the lake of Galilee on a certain night, he did not give them the control of the weather. He knew that a storm was coming, but he did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or a surlier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are just now passing through storms of trouble and enveloped by the darkness of a mysterious Providence. They are learning the *blessings of head-winds.*

(1) Prosperity breeds self-conceit, both in a Christian and a church and in a nation. We take to ourselves the credit. When we are "hard up," we are apt to call upon God for what we want; when we have got it, we are equally apt to set it down to own skill or our own industry and seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, the skill of their officers and the liberality of their contributions. When the children of Israel had things to their liking, they forgot God and turned idolaters; when calamities overtook them, they were driven back to God, and cried lustily for his delivering arm. One of the subtlest forms of sin is *self-direction*. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and sends a stiff gale into our faces for our chastisement and correction. Whom he *loveth*, he chasteneth; the stiff-necked and rebellious he allows to go on the rocks.

(2) Head-winds strengthen the sinews and develop character. Nearly every American who has attained to the highest mark of honor and usefulness was "seasoned" in his boyhood by sharp adversity. As Joseph was prepared by a pit and a prison for the Premiership of Egypt, so Abraham Lincoln was educated for his high calling by splitting rails and eating the tonic bread of poverty. If he had been born in a brown stone mansion instead of a log cabin, history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. Silver spoons and soft raiment are turning too many of our young men into

wretched pulp. Smooth seas and gentle breezes never make a sailor.

This same truth applies to all the spiritual experiences of God's people. The great purpose of our heavenly Father in this school-life on earth is to develop godly character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials, knowing that the trying of your faith worketh patience." Afflictions often come upon bad people as the just retributions of their sins; but God often sends them upon good people, in order to make them still better. That hard rowing in the night storm on Galilee proved the disciples' pluck, and gave some fiber to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrims and bloody Herods.

Adversity bring out the graces and the beauties of the noblest Christian character. As a fine mansion is concealed amid rich summer foliage, but stands out in all its beauty when wintry winds have stripped the trees bare, so I find that many of my flock show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for *gold*, not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him. Ah, brethren, I suspect that when in another world, we examine the chart of our voyagings, we shall discover that the head-winds—trying and disagreeable as they were at the time—gave us the most headway towards heaven.

(3) The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father while he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcomes voice of Jesus is heard through the tempest, "*It is I; be of good cheer; be not afraid!*" As soon as he sets foot in the boat, the tornado dies into a calm. Dear friends, you may find that it is a blessed wind that brings Christ to you. Welcome him into your vessel. No craft ever foundered with Christ on board. No struggling soul, no afflicted Christian, no sorely tried church has ever gone down when once the Son of God has come to their relief. Jesus can pilot you through. The fiercest head-winds and the angriest waves obey his voice; and so he will bring you at last into your desired heaven.



"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey thy will
When thou sayest to them, 'Be still!'
Wondrous Sovereign of the sea,
Jesus, Savior, pilot me!"

Brooklyn, N. Y.

TESTED AND TRIED.

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the Church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face the blacksmith replied: Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red-hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap-pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued: "God saves us for some thing more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But he wants us for service just as I want this piece of iron. And he has put the 'temper' of Christ in us by testing us with trials. Ever since I saw this I have been saying to him, 'Test me in any way you choose, Lord; only don't throw me in the scrap-pile.'"

—Michigan Christian Advocate.

THE CHILD IN THE GLASS

THE child who lives in the looking-glass
Is always waiting to see me pass;
She never seems to run and play;
But watches there for me all day:
For every time I go and see
I find her peeking round at me.
One day when I was cross and cried,
She stretched her mouth so every wide
I had to laugh—then she did, too;
She likes to do just what I do

—Ex.

PROGRESS OF CHRISTIANITY IN JAPAN.

The German missionary Schiller, who has spent many years in gospel work, has recently published, in the *Chronik der Christlichen Welt* (Leipsic), a timely account of the status of Christianity in Japan. We condense his article as follows:

According to reliable statistics, the total number of Japanese Christians in 1902 was 129,134, of whom 46,634 were Protestants, 26,680 Greek Catholics, and 55,824 Roman Catholics. In addition to these, there are thousands of children who are not included in the reports of the Protestant churches, so that the total number will easily be 200,000 for the whole empire. This is, indeed, a small percentage in a total population of the 45,000,000—only four or five Christians to every thousand of the population. Yet it represents a great achievement when we remember that it is only thirty years since the law punishing persons for becoming Christians was abrogated, and the public warnings against Christianity as "the wicked sect" were taken from the bulletin-boards. The growth in late years has also been satisfactory. The Protestants reported 4,308 baptisms, the Greek Catholics 983, and the Roman Catholics 4,391, in 1901 alone, or a total increase equal to 46 per cent., while the average increase in population is only 1.5 per cent. Even if this proportionate growth is maintained, however, it will still be one hundred and fifty years before outward Christianization of Japan is an assured fact. In the beginning of 1902 there existed in the empire 463 organized Protestant congregations, of which 80 were financially independent and no longer mission-churches; also 171 Greek Catholic bodies and 210 Roman Catholic churches and chapels. These were served by 380 ordained Protestant pastors and by 27 Greek and 34 Roman Catholic priests, assisted by a host of non-ordained evangelists, teachers, and other native helpers. The bulk of this work is still dependent on the assistance of the mission societies. But we can boldly claim that the quality of the Japanese Christians and preachers is such that Japanese Christianity would have abiding permanence even if all mission help were withdrawn. In reference to the spread of Christianity, it must be said that the work is still confined to the great centers of population, and is almost unknown to the people in the country districts. The organized congregations are found only in the cities, Tokyo alone reporting 15,000 Christians. It is evident that these centers constitute the best bases for the spread of the church.

The influence of this relatively small body of Christians in the state at large is strikingly brought out in an article by the native preacher, Kozaki Hiromichi, which appears in the same journal. He says:

"Although Christianity in Japan is still in its beginnings, there is abundant evidence to show that, relatively, it exerts remarkable influence and powers; and in some departments of thought it has actually assumed the controlling leadership. There are but few of the modern books of Japan, especially of those that have been published during the reign of present Emperor,

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that do not show this tendency. Many expressions, now in general usage, such as 'Sambi' (equivalent to 'praise and glory'); 'Jeisei' (equivalent of thanks), are Christian expressions. The conception of 'Kami,' or God, has received a new meaning. The modern expressions in moral and ethical spheres show the influence of Christianity more than that of any other religion. Society in general has learned from Christianity that monogamy is the highest type of married life. When some years ago the Mormons began their propaganda in Japan, the great majority of the papers opposed the teaching.

"It is remarkable how many of the prominent men of Japan are Christians. To this creed belong one member of the imperial cabinet, two judges of the Supreme Court, two presidents in the lower house of parliament, three vice-ministers of state—not to mention a host of officials in the lower ranks. In the first parliament, out of a total membership of 300, there were, including the president, twelve Christians, or a proportion nine times greater than that in the country at large. In the present parliament the president and thirteen members are Christians, and this number includes some of the most influential men in the assembly. Rather singularly, one of these was elected from a predominantly Buddhist district with an immense majority. In the same way, the Christian, Shimada, who has been representing the city of Yokohama for ten years, was re-elected with a majority greater than ever. In the army there are 155 Christian officers, or fully three percent of all, and the two largest battleships are commanded by Christians. In the universities and other schools of advanced grade, both among the teachers and the students, the proportion of Christians is exceptionally large. The same is true of those students who are studying abroad at the expense of the Government. Of the six graduates of the state institutions recently sent abroad, five are Christians. No less than three of the great dailies of Tokyo are edited by Christians. The most successful public and charitable institutions are managed by men of the same faith. The prominence of Christians in charitable work has greatly aided the cause of Christianity in Japan, and has made a strong impression upon the people at large. The outlook for Christianity in the 'Kingdom of the Rising Sun' is most promising."—*Translation made for THE LITERARY DIGEST.*

Moses sought to secure the Midianite guide because he was a native of the desert, and had traveled all over it. His experience was his qualification. We have a Brother who has himself traveled every foot of the road by which we have to go, and has trodden a footpath through the else pathless waste. He knows "how to encamp in the wilderness," for He himself has "tabernacled among us," and by experience has learned the weariness of the journey and the perils of the wilderness.

—Alexander MacLaren.

HYMNOLOGY AS "THE CHURCH'S IRENICON."

If Christians of different denominations would give to hymnology the attention they now give to theology, the cause of church unity would be appreciably advanced. The study of creeds and confessions "tends to become polemic," but "the hymnal is the church's irenicon." Such, in brief, is the argument put forward by Prof. Atlen Dudley Severance, of Western Reserve University, in the *Bibliotheca Sacra* (January). We quote further:

"All branches of the Christian church sing with fervour and spiritual uplift hymns composed by members of communions with which they might hesitate to fellowship. It is a great thing to write a hymn that shall voice the religious aspirations of one's fellow Christians, irrespective of creed or confession. The 'Art thou weary, art thou languid?' of our hymn-books was suggested to John Mason Neale by a few words of an old monk of the Greek Church; but who stops to inquire? 'Lead, kindly Light,' is a great favorite with Protestants, though composed by one who a little later entered the Church of Rome, in which he became a cardinal. It is said that at the Parliament of Religions in Chicago, representatives of every creed known to man found two things on which they were agreed,—they could all join in the Lord's Prayer, and they could all sing 'Lead, kindly Light.' Many Protestants derive help from the singing of

My God, I love thee; not because

I hope for heaven thereby,

in blissful ignorance that it is attributed to a Jesuit, the heroic Francis Xavier.

"O Sacred Head once wounded" has done duty in three languages, and in more than three confessions. The hymns of Isaac Watts, the Dissenter, and of the Wesleys, the founders of Methodism, are included to-day in the collections of the Church of England. Forgetful of past quarrels, Calvinists to-day sing Luther's grand old hymn, 'A mighty fortress is our God.' 'Near-er, my God, to Thee' and 'In the Cross of Christ I glory' were written by devout Unitarians, and yet to-day they are found in every trinitarian hymnal. 'Lord of all beings, throned afar,' also written by a Unitarian, is similarly honoured. The Quaker poet, Whittier, has contributed 'Immortal Love, Forever full.' 'Jesus, still Lead on,' comes to us from the saintly Moravian Zin-

zendorf. In fact, the more we study hymnology the more we realise the invidiousness of our division into sects and denominations.

WAYS.

Don't mend your ways, just cast them out,
And get brand-new, worthy set,
And while you're getting, get the kind
That leaves behind joy, not regret.
So that they're built upon a rock,
To stand temptation's fiercest test—
Lay down a rule to live them by.
The Golden One will answer best.

Get righteous ways—a Christian set;
Have as your inspiration-fount,
To guide your thoughts, your words and deeds,
The matchless Sermon on the Mount,
So walk before your fellow-men,
That they may justly say of thee
Ways such as these are patterned from
Those of the Man of Galilee.

—Art W. Hall, in Western Ohristian Advocate.

A GOOD-MANNERS CODE FOR BOYS.

Keep step with any one you walk with.
Hat lifted in saying "Good-by" or "How do you do?"
Hat lifted when offering a seat in a car, or acknowledg-
ing a favour.

Always precede a lady upstairs, and ask her whether you
may precede her in passing through a crowd or public place
Let ladies pass through a door first, standing aside for
them.

Let a lady pass first always, unless she asks you to pre-
cede her.

Look people straight in the face when speaking or be-
ing spoken to.

In the parlour, stand still till every lady in the room is
seated, also older people.

Rise if a lady comes in after you are seated, and stand
till she takes a seat.

Hat off the moment you enter a street door, and when
you step into a private hall of office.

Never play with a knife, fork or spoon at the table.

Use your handkerchief unobtrusively always.

In the dining-room take your seat after ladies and elders.

Rise when the ladies leave the room, and stand still they
are out.

Do not look toward a bedroom door when passing. Al-
ways knock at any private room door.

Special rules for the mouth are that all noise in eating
and smacking of the lips should be avoided.

—Selected.

JUST THREE THINGS.

I once met a thoughtful scholar, says Bishop Whip-
ple, who told me that for years he had read every book
he could which assailed the religion of Jesus Christ, and
would have become an infidel but for three things:

First, I am a man; I am going somewhere; to-night
I am a day nearer the grave than I was last night. I have
read all such books can tell me; they shed not one soli-
tary ray upon the darkness; they take away the only
guide, and leave one stoneblind.

Secondly, I had a mother; I saw her go down into
the dark valley where I am going, and she leaned upon
an unseen arm as a child goes to sleep on the breast of
its mother. I know that was not a dream.

Thirdly, I have three motherless children. They
have no protector but myself. I would rather kill them
than leave them in this sinful world if you blot out from
it all the teachings of the Gospel.

—Ex.

O Father of long-suffering grace,
Thou who hast sworn to stay
Pleading with sinners face to face
Through all their devious way;

How shall we speak to Thee, O Lord,
Or how in silence lie?
Look on us, and we are abhorrd,
Turn from us, and we die.

Thy guardian fire, Thy guiding cloud,
Still let them gild our wall,
Nor be our foes and thine allow'd
To see us faint and fall.

—Keble: *The Christian Year*

LITTLE BY LITTLE.

"Little by little," a small boy said,
And each day the "little" he stored in his head;
Little by little in wisdom he grew,
Learning each day a little that's new,
Till at last the world in amazement, cries
"How great is the man—how wondrous wise!"

An idler is a watch that wants both hands,
As useless if it goes as if it stands.

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